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Henry Davidson

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EVANGELICAL VISITOR.

DEVOTED TO THE SPREAD OF EVANGELICAL TRUTHS AND THE UNITY OF THE CHURCH.

Entered as Second-class Matter at the Post-Office at White Pigeon, Mich.

IF YE KEEP MY COMMANDMENTS, YE SHALL ABIDE IN MY LOVE.

Chas. Ditson oct 90

VOLUME III.

WHITE PIGEON, MICHIGAN, JUNE 1, 1890.

NUMBER 11.

SHALL I BE READY?

Will the work that I am doing
Stand the test of that great day,
When the Lord will come to judgment
All that's wrong to sweep away?
Will He speak the words of welcome
When he comes to claim His own,
Will He say, thou hast been faithful,
All thy work has been well done?
Have I built on the foundation,
On the rock that's firm and true,
Have I made a full surrender
Striving with my might to do?
All the work the Master gives me
With my armor ever bright,
Walking in the narrow pathway
Ever keeping in the light.
Oh, I must be more in earnest.
I must seek the Lord today,
Choose Him as my only portion,
While in this dark world I stay.

—SEL.

GENERAL CONFERENCE.

One of the most eventful conferences in the history of the church was held by the brethren in their new church at West Milton, O., May 21st to 23rd. At an early hour a large number of beloved brethren and sisters had assembled. Twenty-five districts were represented by from one to five delegates each. The unity, coupled with the zeal of this meeting was remarkable. Although matters of great moment to the church were discussed from widely divergent points of view, and although the lines of argument in debate frequently were extreme opposites, it was all done with a degree of evident candor and honesty, and the loving concurrence in every decision was truly remarkable and praise-worthy.

An important act was the endorsement of papers that have appeared in the *Visitor* on the "Lord's Supper" and "Baptism" as revised by the committee appointed for that

purpose by general conference of 1889.

The delegate system, as it stands in "Church Government," was adopted after some discussion upon an amendment, proposing to restrict officers in the church from voting in conference unless sent as delegates.

The weather was rather wet during some of the sessions, yet the attendance was uniformly good.

The brethren of Dayton district deserve heartiest thanks for the excellent arrangements and kind hospitality to their guests from abroad. Their kindness shall be long remembered.

The numerous sessions of the meeting were interspersed with the most soul-reviving praise and testimony meeting. The readers of the *Visitor*, generally can endorse the following resolution which was unanimously adopted by conference.

WHEREAS, It has pleased God in His Providence to call from their respective fields of labor and from active duties in the church, Elders John Stoner, of Morrison Cove, Pa., Henry Rosenberger, of Bucks county, Pa., and Benjamin B. Shelly, of Lancaster county, Pa., therefore be it

Resolved, That we deeply deplore the loss of so active and valuable workers in the vineyard of the Lord, yet we bow in humble submission to the will of God, believing that our loss is their eternal gain.

The business of conference being practically closed Friday noon, the afternoon session was chiefly devoted to a further discussion of the missionary question. It is indeed a pleasure to observe the growing interest of the church in mission work. The great difficulty has seemed to have been to select judiciously the fields of labor and to find willing and qualified laborers. With this matter in view a committee of twelve brethren representing all

parts of the church were selected to look after this phase of the work. O! let us all pray that they may adopt correct plans and then let us back them up by our means. Surely God's blessings will rest upon the labors of a conference where love, peace and harmony so uniformly prevailed.

The conference was followed by a lovefeast and communion service on Saturday night which was largely attended and was very impressive. The meeting was continued over Sabbath, closing with the evening services. One of the especial afternoon service was a childrens' meeting of about an hour's duration. Although something new among the brethren at such times, yet it seemed to be a fitting recognition of the duty of the church in that direction. Jesus says, "Suffer the little children to come unto me and forbid them not."

TO ENGLISH SPEAKING SCHOLARS.

It is proposed to publish, by subscription, a translation of the entire Acts of the six Ecumenical Synods of the whole Church, East and west. These councils were 1. *Nicaea, Anno Domini 325*; 2. *First Constantinople, Anno Domini 381*; 3. *Ephesus, Anno Domini 431*; 4. *Chalcedon, Anno Domini 451*; 5. *Second Constantinople, Anno Domini 553*; 6. *Third Constantinople, Anno Domini 680*.

The Acts of these Councils include not only the Canons and the Doctrinal Decisions, but also what in modern times we call the minutes. Of the first two Ecumenical Synods, the Acts, are in large measure lost; but we have those of the last four. The publication which we have in view will begin with the First Ecumenical Council—*Nicaea*. It will be

followed in due time by a translation of everything extant of the other five. The object of the present circular is to ascertain whether there is sufficient interest in this subject to encourage a vigorous effort to carry out the scheme.

A knowledge of everything contained in the Acts of the Synods, is an important help to a right understanding of the decisions and Canons; and yet these documents, at present accessible only in the original, are to this hour unknown to the bulk of the Clergy. To render the proposed translation more valuable, a large amount of additional matter will be added in the form of notes, largely consisting of Greek and Latin originals, intended for the use of the scholar in verification and further reference. In these notes will be included translations of documents prior and subsequent to the Councils, with extracts from the writings of the Orthodox and their opponents. All this, as may be inferred, will greatly add to the cost of printing. It is hoped and believed that the project will commend itself to large numbers of Christian scholars and theologians.

In brief, as to the *authority* of those Synods, their *wide reception*, and their *importance*: 1. They are the only utterances of the undivided Church, East and West, and are of the highest authority, ranking next in value to the Holy Scriptures themselves. As decisions of universal Christendom, they invite our reverence, and supply a need. A Father or Doctor of the Church expresses at most his individual opinion or gives his testimony as a witness, but this he does subject to the ruling of an Ecumenical Synod; and some such individual opinions have been condemned; whereas the Ecumenical Council, bound to define in accord with what has been held *always, everywhere, and by all*, defines under the protection of aid promised by Christ himself, (St. Matt. xxviii, 20, xviii, 18; St. John xiv, 10; xvi, 13; 1 Tim. iii, 15, etc.) and with an authority so far beyond

that of the individual or the limited section of Christendom, that he who rejects it incurs the anathema of our Lord, and should be held "as an heathen man or a publican," (St. Matt. 15-19.)

2. The history of Christendom is bound up with maintenance of the authority of the Councils. Every time we recite the words in the Creed, as set forth in the second of those Synods, "I believe in One, Holy, Universal, and Apostolic Church," we implicitly admit the authority of these documents. The three great communions of Christendom, the Greek, the Latin, and the Anglican, more or less, accept and venerate them. The Greek professes to receive the Acts of the Six Synods entire; the Latin claims to hold them with the exception of a few of their canons; the Anglican Church, in part II. of the Homily Against Peril of Idolatry, speaks of them as "those Six Councils which were allowed and received of all men." The Lutheran, Reformed and Presbyterian formularies, with those of other Trinitarian bodies, are more or less based on these decisions as to the great, fundamental, and all important themes of the Trinity and the Incarnation.

In fact, it may be said of these Acts, that they enter, more or less, into the standards of faith of perhaps 450,000,000 out of 500,000,000 who claim to be Christians. No uninspired documents are so valuable as these to the Christian world; yet, unfortunately, they are, to a large extent, unknown and unavailable for practical use.

3. In the refutation of heresies, not only of former days but of our own, these documents are of the highest importance. Most of the errors now current are connected in some way with the denials, which it may be hoped, are the result rather of ignorance than of direct hostility to the truth. There can be little doubt that the intelligent study of the Acts would be of immense service in the enlightening,

purifying, and unifying English-speaking Christendom.

Finally, 4. It is believed that the work, which we desire to undertake, will have a most important influence on the burning question of unity. The basis of such is undoubtedly the Catholic faith, whole and undefiled. There is one Lord, one Faith, one Baptism: One Lord, He whom the Creed depicts in His Eternal Person and Godhead, and in His relations to us as Incarnate; one Faith in him, as so authoritatively presented to the enlightened reason and the loving heart; one Baptism into that one Faith in that one Lord. But that Faith in Him is based on the dogmatic decisions of the six Sole Ecumenical Councils, and cannot be intelligibly expressed, save in the terms and language of the two Creeds, the Definitions, the Epistles approved by them, the disciplinary utterances and the canons which they set forth; and the man who seeks the recovery of Catholic unity on lines outside those of the One, Holy, Catholic and Apostolic Church, is as one who pursues a phantom, or ascribes reality to a dream.

TERMS OF PUBLICATION.

Nicæa will be furnished to Subscribers at \$3 a volume, to others the price will be \$4. One, or perhaps two volumes of the rest will be issued each year, and payment will be only on delivery. Nicæa will be published first, and its remains, with matter appertaining to them, will be contained in one volume. The translator has been a student or teacher of ecclesiastical Greek for about 35 years, and has been engaged upon this work since 1864, and has spent much of the past twenty-five years in the labor of study and translation. The results of his toil will be presented to the reader without anything hostile to the Six Synods, and with material in the originals of the documents quoted, to enable the reader to form his own judgment as to the accuracy of the version. It is unnecessary at present to go beyond this

request for subscriptions, sufficient to publish Nicæa, the first volume of the series. It is desired to put Nicæa in press first, because it is the first of the said Councils. Should this effort prove successful, another volume will follow, containing the Second Ecumenical Council. The Third Ecumenical Council will make two or three volumes; the Acts of Chalcedon requires three; the Acts of the Fifth Council perhaps two, and those of the Sixth two more.

Your attention is respectfully called to this subject, and your aid earnestly solicited. Send your letter or subscription to JAMES CHRYSTAL, Publisher, 255 GROVE STREET, JERSEY CITY, N. J. Please state whether you wish Nicæa alone, or more, or the whole of the Six Councils. Give your name and address clearly.

The publication, as has been said, will begin with Nicæa, A. D. 325, and the aim is to make it the fullest collection of documents of it, or alleged to be of it, in the English language, for it will contain not only the undisputed remains, which are: 1. Its Synodal Epistle; 2. Its Creed, and 3. Its twenty Canons but also 4. A statement as to what is known of its giving the office of calculating Easter to the Bishop of Alexandria. 5. Its action as to the celibacy and marriage of the clergy, as told by Socrates in his Ecclesiastical History, book 1, chapter xi. 6. The very important Creed which is ascribed to it in the matter in the editions of the Councils, after the Acts of the Third Ecumenical Council. 7. A statement on certain Spurious Canons ascribed to it. 8. Certain Constitutions attributed to it.

In the text or notes it will contain translations also of passages of the Orthodox St. Athanasius; St. Alexander of Alexandria, etc., and of the heretics Arius, Eusebius of Nicomedia, etc.

Those passages bear most importantly on the matters decided by the Council.

Besides, the work will contain an

account of the attempt of the Bishops of Rome to acquire appellate jurisdiction in the provinces under Carthage in Northwest Africa, in the first half of the fifth century; and the struggle against it of Aurelius, Bishop of Carthage, Augustine, Bishop of Hippo, and the whole African Synod under Aurelius, with a translation of the following documents bearing on that matter. All this bears on Canon V of Nicæa, on which the Africans based their resistance. The documents translated are as follows: A. A part of a letter of St. Cyprian, Bishop of Carthage, to Cornelius, Bishop of Rome. B. Extracts from the Code of Canons of the Northwest African Church, including a writing of Pope Zosimus I., and his claim to appellate jurisdiction, based on canons of the local council of Sardica, which he quotes as belonging to the Ecumenical Synod of Nicæa. C. Reply of the African Synod to Pope Boniface I., Zosimus, successor, on that matter, and their profession of not knowing such canons as those of Nicæa, and their determination to send to the East to get the genuine canons of Nicæa. D. Letter of St. Cyril, Bishop of Alexandria, to the Carthaginian Council, and that of Atticus Bishop of Constantinople to the same Council, giving them the information that the Ecumenical Council of Nicæa made by twenty canons, and that the canons alleged by Pope Zosimus for his claim of appellate jurisdiction in Northwest Africa are not among them. E. Final reply of the Carthaginian Synod to Pope Celestine, the successor of Boniface, denying his claim to appellate jurisdiction in Northwest Africa, and branding the canons alleged for it by Pope Zosimus as not those of Nicæa. F. An epistle of St. Augustine, Bishop of Hippo, the celebrated champion against Pelagianism, to Celestine, Bishop of Rome, protesting against his receiving an appeal from Antony, Bishop of Fussala, who had been disciplined by his own African

Synod, against his attempt to undo its sentence on him. G. The protest, after the recovery of Africa by the Emperor Justinian in the first half of the sixth century, of Reparatus, Bishop of Carthage, Florentinian, Datian, and 217 other Bishops, who had been in councils of all North Africa at Carthage, to John II., Bishop of Rome, protesting against his receiving appeals from North Africa. H. Part of an epistle of Pope Agapetus I., the successor of John II., to Reparatus, Bishop of Carthage, and his Synod, in which he seems to admit that the African protest was right.

Our design is so thoroughly to present these inestimably precious documents that the bishop, presbyter, or deacon who has them may know well what now very few know well, that is exactly what the teachings of the Universal Church in those Councils are. And he who studies them well will find that they have decided, not only against the abuses, the heresies, and the superstitions of their own times, but also anticipatively, under the influence of the Holy Ghost, against many of the abuses, the heresies, and superstitions of our day. No man deserves to be called a Christian theologian who is ignorant of them.

No money asked till the work is published.

"There are no songs comparable to the Songs of Zion, no orations equal to those of the prophets, and no politics like those which the Scriptures teach."—Milton.

A believer who walks habitually with God, may acquire a sort of intuitive discernment of the right, in the most perplexed passages of actual precept may seem immediately to bear.

Gladstone said: Let Christ be the centre, heart and root of all preaching, not offacts about Him or notions concerning Him, but His person His work, His simple, yet unfathomable, sayings. Here lies the secret.

For the Evangelical Visitor.
NIGHT AND THE EFFECTS OF IT.

The first and great historian begins his history by saying, "In the beginning God created the heaven and the earth, and the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light and there was light." Gen. i, 1, 2, 3. And God divided the light from the darkness and called the light day and the darkness he called night. We feel to echo the words of the Psalmist and say, "Day unto day uttereth speech, and night unto night showeth knowledge." Through the day while occupied by its duties and surrounded by those with whom we daily associate, we forget self or forget that the Author of our being could but speak the word and the spirit that is imprisoned in this tent of clay would return to its Maker and the body to mother dust. But when the voice of day is hushed and the activity of busy life has ceased and we sit alone watching the approaching twilight followed by night with its dusky robe and starry crown, its silence and solitude impresses us deeply as we think we are alone in the presence of our God, without sight, without sound, but darkness veiling our surroundings, we are left alone to think, to meditate. The mind is always clearer, the visions brighter when cares are cast aside.

If we feel that the Holy One is our Father and Protector, then the wakeful hours of night are the sweetest and happiest hours of life, when we realize that we can commune with Jesus and that he fills our souls with that comfort and peace that satisfies our longings. Often at eve when I give my body to repose, this thought presents itself to me, shall I live to see the glorious light of another morn or shall I open my eyes in the eternal world? This seems to bring one as it were, face to face with death, and the solemn thought brings me to a self-examination and a spirit of penitence. If every in-

dividual would allow the awful presence of God to be felt the many ghastly deeds and bloody crimes would not be committed that there is. We must believe that the all-seeing eye that penetrates the darkest places of the world, witnesses more horrors when the earth has on its mantle of night than any other time. The greatest crime ever committed was begun at night when Judas betrayed his Master to the chief priests and captains, and this same betrayer died by his own hands under the cover of darkness. And God veiled the land in darkness when His only Son was suspended between heaven and earth, when the veil of the temple was rent in twain and in the agony of soul he cried "My God, my God, why hast thou forsaken me?" Can we believe men ever stood in greater terror than those that saw the sun refuse to shine when His majesty divine was derided, insulted and slain, and the shadows of night were approaching, when the little party with their precious burden wended there way from Calvary to Joseph's tomb to pay the last tributes of respect and love to one in whom they had their all?

Daniel March D. D., in his writings says, I have laid down to sleep at night upon the bloody fields of war; around me were thousands of dead sleeping in shallow graves which their companions had made for them in haste. Although the shattered forest and trampled fields lay still more numerous thousands of wounded and dying, with the bare earth for a bed and the open sky for a covering. In the darkness and silence an occasional cry would come from the parched lips of a dying soldier, in the delirium of death, calling the name of beloved ones in his far distant home. Many souls were passing to their last account every hour as the heavy night wore away. It seemed as if the veil of darkness were the shadows of the unseen world resting upon that field, and that it was but a step from time to eternity when the devouring fire and the desolating tempest and the

earthquake shock of battle were past. It seemed as if a still small voice were whispering to the suffering and dying thousands and the most hardened soldiers were glad to hear anybody speak of God.

Jesus loved to be alone at night, when he was in a crowded throng all day; when evening came he would steal away to some lofty mountain or desert place to be alone with God and all that passed between Father and Son will never be known. But the word teaches us that he pleaded the cause of a ruined world, and this should keep us mindful of our duty to our fellow travelers to the bar of God that we hold each other up at a throne of grace. The silent watchers in the sick room, nursing some loved one, feel that nature sympathizes with them when all is hushed in sleep save the form over which they bend. Those that are left to watch over the chamber of death feel its solemnity more and see how dependent we are upon a stronger arm when nature is hushed to rest and they are left alone with the dead. It draws us nearer the one we all wish to call Father, when the icy hand is still forever our mortal frames that are laid in the dark and silent tomb.

O, what a comfort for those to whom the light of the sun is forever bared by blindness to think one day they shall see with a purer, clearer vision than mortal eyes was ever blessed with, and they shall behold the face of Him who doeth all things well. But the heart-rending sorrows that some are called upon to bear shapes itself into such clouds of darkness that life seems almost a burden. I know a mother whose only child, the idol of her heart, has been snatched from her bosom by death. She feels that no sorrow is like hers. With burning tears she tells her grief to her sympathizing friends. In the silent watches of the night she says she answers, with a start, thinking her darling is calling mamma, and yet all she hears is the beating of her aching heart.

O, could all the afflicted but know

that the Lord doeth all things well and for their good, they would more fully trust Him and with patience wait for the home where there shall be no more night.

No night shall be in heaven; no gathering gloom

Shall o'er that glorious landscape ever come.

No tears shall fall in sadness o'er those flowers
That breath their fragrance through celestial bowers.

No night shall be in heaven; forbid to sleep,
These eyes no more their mournful vigils keep;

These fountains dried, their tears all wiped away.

They gaze undazzled on eternal day.

No night shall be in heaven; no sorrow reign,
No secret anguish, no corporeal pain,
No shivering limbs, no burning fever there,
No souls ecliped, no winter of despair.

No night shall be in heaven; but endless noon,
No fast declining sun, no waning moon;
But there the Lamb shall yield perpetual light

'Mid pastures green and waters ever bright.

No night shall be in heaven; no darkened room,

No bed of death, nor silence of the tomb,
But breezes ever fresh with love and truth
Shall brace the frame with an immortal youth.

No night shall be in heaven; but night is here,
The night of sorrow and the night of fear.
I mourn the ills that now my steps attend,
And shrink from others that may yet impend.

No night shall be in heaven. Oh had I faith
To rest in what the faithful witness saith,
That faith would make these hideous phantoms flee,

And leave no night henceforth on earth for me.

O. IDA SHAFFER.

West Milton, O.

THE DAY OF GRACE.

For the law was given by Moses, but grace and truth came by Jesus Christ. St. John i, 17.

In the first place the law was given to Moses, on Mount Sinai, by God himself and thus it was calculated that the people should be governed by. Or in other words, as the Apostle Paul declares, as a school-master to bring us to Christ. The intent and purpose that this law was given was to civilize and moralize but it could not christianize them. But in so far as they obeyed and were willing to follow the teachings of this law, it made them good, law-abiding citizens, and taught them to act right and justly with their fellowmen. When the child-

ren of Israel were in Egypt in bondage under Pharaoh, the Lord heard their cry and sent unto them the Prophet Moses to lead them out of Egypt into the promise land of Canaan where milk and honey flowed. This appeared very desirable to them at that present time but God through Moses had to do many miracles and wonders before he let the children of Israel go. But when God said that it was enough, Pharaoh was disposed to let the children of Israel go, and they went with an high, uplifted hand till they got to the Red Sea and Pharaoh hardened his heart and pursued after the children of Israel and met them at the Red Sea and when the children of Israel saw their enemies in hot pursuit after them, they were very much alarmed and frightened, seeing no way of escape; but Moses the great prophet, their leader said: "Stand still and you shall see the salvation of the Lord," (which implies deliverance) and the Lord said to Moses "stretch out thy rod over the sea," and the sea became divided and they went through on dry land. Pharaoh followed after them in the sea, but God withheld Pharaoh that he could not come any closer to the children of the Israel and when Pharaoh with his chariots was in the midst of the sea, God strove against him and made his chariot drive hard and loosed the wheels. By this time the children of Israel got over and the sea came together again and Pharaoh's host was drowned. Then the children of Israel sang the song of Moses, they thought they had overcome all their enemies and were sure of Canaan's fair and happy land, and did not know that they were to go through bitter water.

Dear reader, let us pause and think for an half an hour, for we read in holy scriptures that there was silence in heaven the space of half an hour. Heaven is to be in our hearts and if we thus give the holy scriptures a solemn and serious thought, we will wonder with great admiration at the mysterious ways

of God. Under this law of Moses, or old dispensation, the children of Israel were led to do what was right, between themselves and their fellowmen and they had no right to unshield the sword against their fellowmen in an unjust cause but in a just cause they were given command to fight. The law and old dispensation was altogether typical and figurative of the gospel or new dispensation. For Moses said to the children of Israel, the Lord your God shall raise up another prophet from amongst your brethren, like unto me him shall you hear and it shall come to pass, that whosoever will not hear that prophet, shall be destroyed from amongst the people of God. The day of grace was prophesied and foretold long before hand by the holy prophets. The day of grace commenced when our Saviour fulfilled the Law and became the end of the law. And this was not fully accomplished till he hung on the cross, bled and died, was buried, and rose triumphant from the grave. Isaiah, the prophet, said that this dear Jesus was led as a sheep to the slaughter and like a lamb dumb before his shearers, so opened he not his mouth. In his humiliation his judgment was taken away, and who shall declare his generation for his life is taken from the earth. Isa. liii, 7. Christ had to reign till he had conquered the last enemy and the last enemy that was to be subdued was death. Jesus said to his disciples that it is expedient for you that I go to the Father but if I go not to the Father comforter will not come; but I will not leave you comfortless, I will send him unto you and he will lead you into all truth.

Oh dear reader! let us praise the Lord for his goodness, and long forbearance towards us fallen creatures, for we have free access to a throne of grace. This dear Jesus that has done so much for us, had to feel, and be tempted in like manner as we, yet without sin. Christ had to suffer all this, the just for

the unjust so that He could be touched with our infirmities.

Now dear reader, we see that Christ has brought about a full and complete plan of salvation, abolished death, and has brought life and immortality to light, through the gospel. And the glorious proclamation went forth that the captive and those that were bound are set at liberty. When Lincoln had abolished slavery he sent the proclamation out that the slaves are free, and from that time the slaveholders had no power to hold their slaves any longer. Now this was made accessible to the slaves, so that they could choose to be free or bound. And so it is in a spiritual sense of view. By nature we were all bound with the slavish chains of sin, and sin gave Satan (the old slaveholder) power to hold us bound till Christ came and took away our sins, and overcame him that held the power of death. We are now transplanted out of the kingdom of the world into the kingdom of Christ, into the glorious liberty of the children of God. The purpose that brought Christ into this world, was to establish the kingdom of heaven in the hearts of his people. If Christ thus has established the kingdom of heaven in our hearts, then we are kings and priests, and shall reign with Christ a thousand years. This day of grace is with the Lord as a thousand years, and a thousand years as the day of grace. Peter saith that we should not be ignorant of this, that one day is with the Lord as a thousand years, and a thousand years as one day. 2 Peter iii, 8.

Dear reader, a special invitation to the unconverted is given by the apostle Paul, the grace of God that bringeth salvation hath appeared to all, teaching us that in denying ungodliness and worldly lust, we should live righteously and soberly in this present world. Now this is a glorious call and invitation, to all those that are out of the ark of safety, because it has appeared to you all, and we should not be slow

in receiving the invitation or gift, as "John saith, of his fulness have all we received grace for grace. John i, 16. Grace is a favor, an unmerited gift, and if we apply to the means of grace, we will surely be liberated from our sins. As we are commanded by the prophet, let the wicked forsake his ways, and the unrighteous man his thoughts, and let him return to the Lord and he will have mercy, and to our God and he will abundantly pardon. Now if we thus turn to the Lord, there will be a radical change. But with sorrow we have to say, how few are turning to the Lord, compared with the great number that are choosing the broad road that leads to ruin and everlasting destruction. They don't appreciate this time—the welfare of their souls. As the hymn sayeth:

"Oh time! how few thy value weigh,
How few will estimate a day.
Days, months and years are rolling on,
The soul neglected and undone."

How much depends on the bend of our mind: when our minds are turned Christward we are truly happy, but when they are on the world, its riches, its fame and honors there is danger. Hence the importance of having the mind dwell upon things above, and not so much upon things of this world.

Now may the grace of our Lord and Saviour Jesus Christ, and the love of God and the communion of the Holy Spirit rest upon us all. Amen. J. S. LEHMAN.

COME SIN-SICK SOUL.

Jesus, upon a certain occasion, when the Pharisees found fault with Him for eating with publicans and sinners said: "They that be whole need not a physician, but they that are sick. * * * I am not come to call the righteous, but sinners to repentance." The Pharisees were a self-righteous people. They did not consider other people to be equal with themselves, and they could not comprehend why Christ, who was held as a teacher from God, should eat with publicans and sinners.

They did not understand the mission of our Savior. He, however, explained to them that He came not "to call the righteous, but sinners to repentance." If the Pharisees, great sinners as some of them were, considered themselves already whole, then, of course, Christ could do them no good; but to the publicans and sinners, the defiled, despised and downtrodden of earth, He extended a helping hand. To those who knew they were blind and sick and maimed, and who desired to be made whole, He manifested His divine love and power. "The blind received their sight and the lame were made to walk, the lepers were cleansed and the deaf made to hear, the dead were raised up and the poor had the gospel preached to them." Such were fruits of Christ's ministry on earth.

The grandest thought that could be conceived is, that, as Christ was ready to save the people from their bodily afflictions at that time, so He is ready today to save all sin-afflicted souls that come to Him. He is the sinner's friend and He says, "Him that cometh to me, I will in nowise cast out." Thus He may become to us a personal Savior.

Knowing that there are many souls, who are laboring wearily under a heavy load of sin, longing for some remedy to heal their dire malady, we would earnestly recommend them to come to Jesus, who is the great Physician that can cleanse the soul from sin. Now, dear reader, we know that this Physician can save you. Be your sins ever so many, you have but to come to Him and He will blot every one of them out. He calls sin-sick souls to come to Him. He offers them peace and pardon and rest.

Dear reader, are you tired of sin? Has some great calamity or some worldly loss brought you to a realization of the fact that you are lost? Perhaps death has bereft you of a father, or companion, or child whom you dearly love, and your heart has been softened and saddened by grief. You feel so lonely and forsaken, with

no hope of meeting your departed one in heaven. Or, perhaps some neighbor has suddenly and unexpectedly died, and you are haunted with a fear that you will be called soon and you are not prepared. Or, again, perhaps you are afflicted with bodily sickness, and amidst the consequent pain and restlessness have the additional burden of a guilty conscience. Be your trouble of whatever nature it may, there is relief to be found with Jesus. Would you be redeemed? then come to Him. Accept the kind invitation that He so lovingly extends to you. In words of tenderest sympathy He calls, "Come to me." "Come unto me all ye that labor and are heavy laden and I will give you rest." What a beautiful invitation. Will you not accept it now? You have so often rejected this heavenly call and every time it has left you in deeper gloom. You desire to be saved; then why not come to Jesus? Your weary souls will never find rest unless you accept Christ. The longer you continue in sin the more you will become enthralled by it. Hence the necessity of coming now while your heart is softened. Now, while the voice of Jesus is calling so tenderly, and so sweetly offering you rest. The words of Charlotte Elliott express your feeling:

With tearful eyes I look around,—
Life seems a dark and stormy sea;
Yet midst the gloom I hear a sound,
A heavenly whisper—"Come to me!"

Dear sinner, think of what you will gain by becoming a Christian. You will lose nothing but your sins and gain everything. Gain peace and gladness; gain many soul-refreshing spiritual blessings; and above all, gain an inheritance to heaven. We cannot conceive the glories of heaven; we only know that there our joy will be supreme.

The religion of Jesus Christ is a blessed thing to have. It tempers all the disappointments and sorrows of life. In it we find a balm for every wound, strength for every trial, grace for every temptation and consolation for every bereave-

ment. It is the one thing needful to make this life a success. Again we would ask you to come and be made a partaker of the benefits of this blessed religion. Oh, that it were in our power to bring you to Jesus. Our heart is enlarged toward you, we feel an interest in the welfare of your soul, we desire that you might be relieved from the burdens of sin and become a child of God. When salvation is so much to be desired, and when it is offered to you so full and so free why will you not come and take it? All through the Bible are voices calling to sinners to turn from sin and come to God, and in the last chapter of this great Book are summed up all other calls into one great and final invitation to all mankind. "And the Spirit and the bride say, come, and let him that is athirst come, and whosoever will let him take the water of life freely." When will you come?

J. G. C.
Skipack, Pa.

THE UNSUCCESSFUL NIGHT.

And that night they caught nothing, but when the morning was now come, Jesus stood on the shore. John xxi, 3, 4.

That long, dreary unsuccessful night was a lesson of patience; not for the seven apostles in the boat only, but for every fisher of men who, since those days, has cast the gospel net into the waters of human existence. There is something of deep significance in the labors of that night; it was not a night of storm like some of those wild seasons that the boats of that chosen company had formerly encountered. It was only a dark, unsuccessful night, when they had no food and no hope of gaining food. They had gone forth, a select band of friends, knit together by the strongest ties and by loving remembrances of Him with whom they had so often in happier days sailed on these waters; now He could no longer be present with them, and their hearts were saddened by the overthrow of their hopes as to his kingdom, and the still

heavier loss of His beloved presence. Hour after hour they toiled, and caught nothing. It would not have been wonderful had they said, "Let us go ashore. We have labored in vain. Why should we continue rowing any longer? We are only wasting our time and strength to no purpose." They might have said all this, and they might have done it. And so they would have lost the joy that came with the morning. That joy whose full extent they did not at first recognize, but which dwelt in their hearts as long as they lived. For "when the morning was now come, Jesus stood on the shore!"

Among the many thoughts that rise from the story of this wonderful meeting—thoughts of His care for His own followers, thoughts of His marvellous risen condition, thoughts of His words to Peter, and His condescension to them all—we would select just this lesson for ourselves from the conduct of those patient fishermen. "Be not weary in well doing, for in due season ye shall reap if ye faint not." It is often weary and seemingly hopeless work, fishing to bring souls to Christ, but the hour of morning joy may be nearer than men think, and even now in the darkness Jesus may be standing near, ready to reveal Himself and to pour out an unspeakable blessing.—SEL.

If we disagree, let us not be disagreeable.

Those that think to serve God and mammon only; God will have all the heart or none.

Deep intense, personal love for Christ, springing out of an apprehension of His boundless love to us, is what we should ardently long after; for what will not love accomplish?

"From the time that, at my mother's feet, or my father's knee, I first learned to lisp verses from the sacred writings, they have been my daily study and vigilant contemplation."—Webster.

EVANGELICAL VISITOR.

A Semi-Monthly Religious Journal.

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White Pigeon, Michigan, June 1, 1890.

We trust that the readers of the VISITOR will pardon the late appearance of this number. But owing to the meeting of Conference and a desire to give a report of the proceedings, it was unavoidably delayed. We wish to be prompt and unless some special reasons should cause delay we shall try and always be on time.

We were made to rejoice at the good news sent us by Bro. S. Zook, of Kan. We learn that at the last meeting in Clay Co., nine were baptized and united with the church and on the 18th of May seven more were baptized in North Dickinson, Kan. From letters received we learn that on the 6th of April, near Sedgwick, in Harvey Co., Kan., one was added to the number there.

On the 20th of April near Garrett, Indiana, three were baptized and united with the church. Verily the

good work is still going. Quite recently Bro. J. H. Myers wrote us of a very interesting meeting in Cumberland Co., Pa., which letter we publish. May the Lord continue the work.

A good work has been commenced in the establishing of a mission station in Chicago. Who of our ministering brethren will volunteer to locate there and help carry on the work? It will require house to house visits. We hope to hear from Bro. Hadsell before long. May the Lord prosper the work.

BENEVOLENT FUND.

Sarah Morst,	\$1.00
A Sister,	.50
John H. Engle,	1.00
H. L. Shik,	1.00
Isaac Trump,	2.00
John Wildfong,	.50
O. I. Shaffer,	.25

LOVE FEAST.

At Bro. John A. Keefer's, near Millersburg, Dauphin Co., Pa., June 7th and 8th. All are cordially invited.

ELECTION OF CHURCH OFFICERS.

An election for two Deacons took place in our meeting house in Markham, Ontario, May 15th, 1890. One for Vaughn, and one for Markham, in place of our beloved brother, John Doner deceased.

The choice fell on Bro. Abraham Winger for Vaughn, and Bro. John Heise for Markham. C. HEISE.
Victoria Square, Ont.

May 11:—The Cumberland church has had a day of rejoicing. Near West Fairview in the Union Meeting House, we met last evening for worship and the spirit of the Master was manifested. The word was preached with power by Elder Oberholtzer and others and this morning a large congregation assembled. After the word was preached again with power from on high to a large and attentive audience, we proceed-

ed to the stream near by and five were baptized and were added to the church. Elder Engle officiated. The prayers of the church were heard in heaven and answered to the glory and praise of his name; the church revived and those outside of the pails of the church were made to acknowledge the truth of God's Holy Word.

Dear brethren, pray the good Lord in our behalf that many more may be added to our number.

JOHN H. MYERS.

Shepherdstown, Pa.

**For the Evangelical Visitor.
UNITY.**

The object of writing is to remove some wrong views, and, if possible, to increase the unity in the brotherhood. But before I undertook the task I brought it to the Lord in prayer, for direction so that it may be to His honor and glory and the good of Zion.

I was converted in eastern Pennsylvania and there united with the church, and I must say that through the Spirit I was led to consider my place of labor was in the west; here I have learned more of the need of the spread of the gospel and of evangelistic work.

The question is how shall we do it. Christ said go preach the gospel to every creature. How many do comply with this command? Every child of God is in a certain sense called to preach in some way, but in what way should it be done? We should learn of Christ; He is our leader and He will direct us in the right way.

If we read the prophet Isaiah, xlvi, he speaks of a mighty river of peace and the righteous as the waves of the sea; here we understand that it requires something of us as his stewards—go and preach the gospel. The brotherhood felt the need of it and started this special work nineteen years ago. The brethren contributed of their means and the work spread; and in this way much has been done. But some excuse themselves that there

was so much money wasted, was turned into the wrong channel and not applied to the purpose intended—did not Christ say some seed fell on stony ground, some among thorns and some by the way side, but some on good ground? The Lord lets the rain fall on the rivers as well as the dry land; it is evidently for some use but we may not understand it all. Should we not do what we can and leave the result to the Lord? Again how much do we waste in the useless and unnecessary things of this life that would be better applied to religious purposes?

I make this appeal to the church that they bring into the storehouse of the Lord of their means to carry on the work of the spread of the gospel. I can truly say much good has been done, churches have been planted and the doctrine of the Bible as taught by the brethren has been made known where otherwise we would be strangers. Now if through some errors the former flow of money into the Treasury has been weakened, why should we withhold our contributions? The mistakes have been rectified. Why should we not leave them with the past? But the Scriptures says we shall not be weary in well doing for in due time we shall reap if we faint not. The command is go.

On our way home from Conference, while meditating on these matters, we came to the conclusion to make another effort to increase the mission fund and we would recommend that in every district that some brother preach a sermon on the duty of mission work, and if not in the proper frame of mind to do it, get into it, and in order to make a success of the work, let the deacons or some other brother take paper and pencil and go to every brother and sister and ask him personally for some contribution. Urge them to give.

Some may not be able to give much but should give something, others may be able to give largely and all should give—let every bro-

ther and sister ask themselves how much should I give? How much can I give? We can in this way answer and we should answer as before God. I believe much of the money uselessly spent for things by which God is not honored should be turned into the treasury of the Lord. In this way it will increase our peace and God will be honored and the church will be built up so that the all-seeing Eye which is over the righteous may direct us and bind the brotherhood together in the bonds of love. We who live where opportunities for meeting are plenty, do not know the wants of those poor starving souls that desire to hear the word of God and are starving for the bread of life. But let us not forget that the word is go; that is the command of our Lord and if we obey it our peace shall be like a mighty river and our righteousness as the waves of the sea. All the obstructions will be removed and the bond of union will be increased and eternal happiness will be ours. JOSEPH HERSHEY.

KINDNESS.

More hearts pine away in secret anguish, for the want of kindness from those who should be their comforter, than from any other calamity in life. A word of kindness is a seed which, where dropped by chance, springs up a flower. A kind word and pleasant voice are gifts easy to give. Be liberal with them. They are worth more than money. If a word or two will render a man happy, said a Frenchman, he must be a wretch indeed who will not give it. Kindness is stored away in the heart like rose leaves in a drawer, to sweeten every object around them. Little drops of rain brighten the meadows, and little acts of kindness brighten the world. We can conceive of nothing more attractive than the heart when filled with the spirit of kindness. Certainly nothing embellishes human nature as the practice of this virtue; a sentiment so genial and so excellent ought to

be emblazoned upon every thought and act of our life. The principle underlies the whole theory of Christianity, and in no other person do we find it more happily exemplified than in the life of our Savior, who, while on earth, went about doing good. And how true it is that

"A little word in kindness spoken,
A motion or a tear,
Has often healed the heart that's broken
And made a friend sincere.

Selected by ELLA HARVEY.

STAND TO THE RIGHT.

BY FRANCIS S. SMITH.

Stand to the right, whate'er your condition,
Even though friends may to enemies turn—
Better have enemies in a just mission,
Than a dark record of infamy earn.
Friendship that's fickle is not worth preserving,
Wealth gained by fraud and deceit is a curse—
Stand by the right, then, undaunted, unswerving,
Poverty's bad, but dishonesty's worse.
Stand by the right—it were folly to barter
Self-independence for station or gain—
Better to virtue and truth fall a martyr
Than to win a success mix'd with sorrow and pain.
An unsullied heart and a conscience approving
Are worth all the wealth that the world can bestow—
Stand by the right—be forgiving and loving,
Asking no favor and fearing no foe.
Stand to the right! 'Tis the best and the surest—
Wrong may appear for a while to succeed
But he is most happy whose heart is the purest—
A self-condemned sinner is wretched indeed.
Hate and detraction in vain may assail thee
If thou art pure when their arrows they cast—
Honor and rectitude never will fail thee—
Stand to the right and you'll triumph at last.

A minister of Christ might, with great propriety, begin every sermon with, "I have a message from God to thee."

Matthew Henry says: The happiest life on earth is one that is spent in the service of God, and in communion with God.

RELIGIOUS LIFE AND EXPERIENCE.

For the Evangelical Visitor.
EXPERIENCE.

I have felt very much impressed of late to write a few lines for the VISITOR, but did not feel myself competent for such an undertaking, but by the grace of God I will throw in my mite and help along with this good work, for we can read in God's word that we shall be doers as well as hearers of the word. It has been five years this last winter since I was converted. I got under conviction the fore part of the winter. At first I tried to fight it off, then I tried to read the Bible and other religious books, but seemed to me I could not understand anything I would read. My health was very poor and it seemed with all I could do, I kept growing worse. At last I became discouraged, thinking I would never have my health again then I became more interested about my soul. By this time there was a protracted meeting in progress at the Methodist church. One evening part of the family were making preparations to go to church. They asked me if I would not go along. I refused, as I did not think my health would permit, yet I felt as though I must go to church. I picked up a book thinking I would get my mind on something else. I opened the book where there was the picture of a little blind boy, and the reading was something like this: Mamma, if you and I were to die and go to heaven would I know you there? as I am a little sightless boy. O, I thought if he and I were to die would he know me there, would I be there for him to know me? With these thoughts I burst out crying and said, I would go to church. I did not care if it did make me sick. I went and heard a good sermon. It seemed to me that every word the preacher said was for me, yet I had not the courage to stand up and ask the prayers of the church. I went home without any one knowing my miserable condition.

That night the good Spirit told

me I should pray. I knelt down by my bedside and thought I would pray in secret, then something seemed to say if you are ashamed it will do no good to pray, then I prayed loud. When I arose I felt a blessing, yet I did not feel satisfied. I kept thinking all the time, if I never had committed any sin how nice I could be a Christian, but here was my sins loading me down. What could I do with them? All at once something seemed to whisper in my ear, the sinner, not the righteous, Jesus died to save. At that instant I was relieved. My sins were blotted out. O, how happy I was. I did nothing but sing and read the Bible. When I would read I could understand. When I got well spiritually I got better mentally also. I joined the Methodist church, but I soon got in trouble about my clothes. I did so much want to dress fashionable and yet it condemned me. I thought if other good Christians dressed that way why can't I? But I could not bear to go before the glass. So I went on in this way until about a year and a half ago, when the VISITOR came into my possession, and the more I would read the more I felt I was on the wrong road.

Then I went in secret prayer and I asked the Lord to guide me in the way that would truly lead to heaven. Then I got such a longing to go to the River Brethren meeting. I asked my husband if he would not make inquiry when the meeting was and we would try and get some way of going, but he neglected it from time to time. Bro. Daniel Wagner came to our place on business. My husband told him that I was getting dissatisfied with the church I am in, so in a few evenings brother and sister Wagner came up and spent the evening with us. I cannot tell how they enjoyed the evening, but I had not spent as happy an evening for a long time. I said if angels would have come and ministered unto me here I do not believe I would have been any happier since we have been taken into the church, and I can say

that I am thankful to my blessed Saviour that He ever guided me in His way. Though I make many mistakes and sometimes step out by the wayside, but my blessed Saviour is ever willing to take me back when I come penitent. O, who could help loving such a forgiving Friend as this.

I hope the brothers and sisters will plead at the throne of grace, that I may meet them in that happy land where parting is no more.

ELLA HARVEY.

Seth, Ohio.

FROM A YOUNG SISTER.

I will try by the grace and help of God to write a few lines for the VISITOR, as I have never written before. I felt it my duty. I have not been in this work very long. I was only twelve years old when I started out to serve the Lord. I felt the need of a Saviour. I am the only one of the family that has made a start. I wish you to pray for my brothers that are yet out of the ark of safety that they may become convicted and converted. I would yet say a few words to the unconverted: Do not wait until it is too late.

I want to be an angel
And with the angels stand,
A crown upon my forehead,
A harp within my hand;
There right before my Saviour
So glorious and so bright,
I would make the sweetest music,
And praise him day and night.

JENNIE ROSENBERY.

Roxbury, Pa.

EXPERIENCE.

I have often felt I should write for the VISITOR but I felt myself so unworthy but every time I read the VISITOR I felt more pressed to write. Now if God will give me grace, I will try and write a little of my experience. I started out to serve the Lord in my tenth year. I remember well the evening when I called my mother to my bed and told her I wanted to live a better life. Oh! how happy I was when I was willing to serve the Lord. As I was

young and it was something new for children to make the start, my parents were afraid I would not hold out but I feel to praise the Lord for His love and mercy towards me. I can't say that I ever had any desire to turn back. I have seen the finger of scorn pointed at me but it only encouraged me and made me pray for them. I united with the church in my fourteenth year, how happy I was. There was nothing condemned me. I had such peace with God, but I must confess to my shame after I grew up and got in company that I did not live as close to the Lord as I should have; but I am so glad we have a forgiving father. At present I feel the nearness of God to have an earnest desire to serve the Lord. I can truly praise Him for what He has done for me that He has shown me this plain and narrow way. I had quite a struggle the past winter. I felt I was to come more humble but it went so hard to give up my stubborn will but I thank God that He made me willing to do as it was shown to me, and I felt a blessing through it. Now I would say let us so walk and conduct ourselves that the world can see that we are what we profess to be. Now dear young sister, don't think if you dress a little more like the fashion, the world will think more of you, they do not look for it and think it does not become you. Now I have written, I feel that I have done my duty. I would ask an interest in your prayers for me a poor one.

A. E. MARTIN.

Abilene, Kan.

For the Evangelical Visitor.

HEBREW II.

"How shall we escape if we neglect so great a salvation?"

We should prepare for a better world, which is not made with hands. The Saviour says: "Be ye therefore ready for He shall come at an hour when ye think not. I must often think how careless we are in well doing. The Lord has

been so good to us. He set our feet upon a rock, and gives us a new song in our mouth which will give us great joy and a clear conscience; a condemned conscience makes us feel disagreeable. First when I came out to serve the Lord, the Saviour told me to make crooked things straight and rough places smooth and I was not willing to do it, and I used to feel so condemned and disheartened but all the while I would pray to my Master he should not give me any rest till I would be willing to give up all for Jesus. I can never thank Him enough for what He has done for me. I often feel so lonesome that I cannot be more in the company of God's people but I feel so contented to read the VISITOR and can hardly wait some times till it is time for it to come. The Testament and the VISITOR are so near and dear to me that I should not part with them for the world.

All I have done can never repay
All he has done for me,
He has bought my pardon by his blood,
And died to set me free.

M. K. L.

Philadelphia, Pa.

For the Evangelical Visitor.

FROM A YOUNG SISTER.

Dear readers of the VISITOR, I have felt it my duty as well as a privilege to write for the VISITOR. I felt for some time to write but it was quite a cross for me to undertake it, but I hope the Lord will direct my pen. I had thought if I could write like some others I would like to but I see we all must do our part. I started to serve the Lord when I was thirteen years old, can say, I have had many happy seasons since and some not so happy, but when I take it to the Lord in prayer, I find He is ever ready and willing to strengthen and keep me to the end. O, I often think I am so careless about my daily walk and conversation but it is not my desire to be so. I know the Lord has done a great deal for me, and why should we not do all we poss-

ibly can to serve Him. We can never repay what He has done for us but if we do all we can it is all the dear Saviour asks. I would say dear young brethren and sisters, let us prove faithful to the end then we will receive a crown of life to wear forevermore. It is two years since I started to serve the Lord and I am still trying in my weakness to serve Him. This hymn comes to my mind so often:

O how happy are they
Who their Saviour obey,
And have laid up their treasures above,
Tongue can never express the sweet
comfort and peace,
Of a soul in its earliest love.

Pray for me.

Your unworthy sister

SARAH E. STONER.

Martinsburg, Pa.

For the Evangelical Visitor.

MY EXPERIENCE.

By the help and grace of God I will try and write a few lines for the VISITOR. As I could not go to meeting today I thought I might write as I never wrote any yet for the VISITOR, although I often felt that I should but did not feel that I was qualified to write. But I want to try by the help of the Lord to improve the talent that the Lord has given me. I was young when I first set out to serve the Lord, but if I had been obedient to my convictions I could have commenced the work before I did. I often felt when quite young that I should lead a better life but was not willing to say any thing to my parents, I still thought I could be a Christian and not say any thing to them. But I found that I could not get far that way. I often would pray that the Lord should forgive me and give me peace. But I could not feel like I wanted. So in my fifteenth year I was so much distressed at times that mother asked me what was wrong but I would not give her any answer. Until at last it came so impressive in my mind that I should tell it and then I would get rest. So I made a resolve once when I was at meeting that I

would tell mother when I got home. And then the work began. I saw that I was a poor sinner and that I needed the help of the blessed Saviour to cleanse my soul from all sin. But then temptations began, the enemy wanted to try and persuade me to wait awhile and that I could not go with my young companions any more and that it would suit better some other time. But I just said I would not wait now as I had a beginning I wanted to go on. But I was still not quite willing at first to give up in every thing and to confess to my mother that I did not obey her as I should and when I was willing to give up my pride and every thing, I then found peace and felt the love of God shed abroad in my heart and I then felt to rejoice and I then thought I would not do any thing contrary to the will of the Lord but I have often times come short of doing my duty. But I still want to go on and try and live nearer to God. As I have in the last few weeks been afflicted, I then thought if the Lord would spare me I would try and be more of a light to the world. Oh I often think if the young could only feel like I felt and could give their heart to God in their youth. I would say to all unconverted come to Jesus and you will not regret it, I know I did not but only regret that I did not live closer to the Lord. I am always so glad to hear when any comes out on the Lord's side. I have brothers and sisters that are in the world and have not done any thing for themselves yet. O how I feel for them sometimes. Now I have written and if this is not fit for the VISITOR, I shall try and be satisfied. I wish the blessing of God on the Editor and all the beloved brethren and sisters.

Your unworthy Sister,

REBECCA S. WILSON.

Franklin co., Pa.

The blood of the Cross is the ground work of the intercession for us, the Spirit's in us, and the glory prepared for us.

For the Evangelical Visitor

A CALL TO THE UNCONVERTED.

Let the wicked forsake his ways and the unrighteous man his thoughts, and let him return unto the Lord and he will have mercy upon him; and to our God for he will abundantly pardon. Isa. lv, 7.

The prophet in this text is speaking to those who reject and despise the wise counsel of God, when he says: "Let the wicked forsake his ways and the unrighteous man his thoughts." He is extending an invitation and telling them to turn unto God and forsake such which is not fit or not at all reasonable for man to be engaged in. And of course by not giving heed to this invitation, we stand in a position which is above all other positions most dangerous.

We believe that every person has knowledge enough (with the exception of the heathen) to know that every thing living must die. But after the life of man is expired and his body is laid low in the grave, the soul is still living and will live through all eternity.—(I say we all have knowledge of this with the exception of the heathen)—and where; this all depends on our living in this world. If we have spent our lives in such a way as to come into this large congregation which this text makes mention of the wicked and the unrighteous, we receive the wages of our doings which is death and death eternally.

As God failed to satisfy himself by speaking through prophets or angels to draw the people from the horrible condition which they are in according to nature and to place them in the glorious liberty of the children of God. He sent his Son into the world to teach and enlighten and open the way whereby we can be saved, who taught the people in that age of the world the correct and the only correct way to serve him and we have it handed down to us (the Bible) so that no person can find any excuse whatever.

Thus Paul comes up and says, while writing to the Hebrew brethren,

"For if the word spoken by angels was steadfast and every transgression and disobedience received a just recompence of reward; how shall we escape if we neglect so great a salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." Heb. ii, 2, 3. When we consider the many privileges the unconverted have of turning to God we are filled with wonder and astonishment to see so many wasting their time in the service of the Devil. This may sound harsh but nevertheless it is true. You have the privilege of hearing the word of God every sabbath preached from the pulpit. And more than that you have the word of God which you can read and meditate thereon. Yes and still more you have the Spirit co-operating with the word telling you that you should live soberly, righteously and godly in this world which is your reasonable service. As Paul says: "present your bodies a living sacrifice which is your reasonable service." My dear reader if you may chance to be one of those who are wandering along in the dark and lonely desert of sin away from God and without hope in the world, picture in your mind your future life and as death is pronounced upon every thing living, let your mind rest for a moment on this thought that you too must die. I will write as I believe scripture will carry out my writing. As I said your body must return to dust from whence it came and your soul will fall into the hands of God who gave it. And I have often pictured in my mind the pathway of men and women through this world as we are all making a journey to another country which is yet out of sight. And as I look at the pathway I seem to see it thus: Along the pathway I see the words written; life, health, and strength; but as I look beyond I see the word death written in letters which are unmistakeable and that place we will all come to and we must go through; we cannot

step off and go around. But we have no difficulty whatever to impress upon the minds of the people that they must die. But it is a great difficulty to get them to consider the importance of preparing to meet their God. Nevertheless I would say to those who have been warned by their parents and drawn by the spirit; you seem to be satisfied going through this world being hushed to sleep by the lullaby of sin, but there is a time coming when you will be awakened if not now. Oh how sad to think there are so many who come to this time, they are awakened but where?—they lift up their eyes with the rich man in hell. The very thought of such a time is enough to soften the hardest heart and melt to tears the eyes which have never been wet on the occasion of such a thought. Of course we know that most of the people are so apt to think carelessly upon this important duty. I again refer to the future when you will call for the rocks and the mountains to fall upon you and hide you from the face of him who sitteth upon the throne. And is that all; oh no, think of eternity when you will have to cry in the anguish of your soul in such lamentable tones the harvest is past and the summer is ended and my soul is not saved. The warnings from the pulpit are heard no more; the spirit has ceased to convict you; the prayers of your parents have availed nothing, and you are lost, lost, sharing the miseries of the wicked which are many. Now sinners I would say: think, yes think solemnly and deeply and let your heart make this inquiry; what must I do to be saved? and seek earnestly for salvation and turn unto God and he will abundantly pardon. JONATHAN LYONS.

Victoria Square, Ont.

"We account the Scriptures of God to be the most sublime philosophy."—Sir Isaac Newton.

As a lamp is more conspicuous in surrounding darkness, so a saint in abounding wickedness.

THE PREACHER'S VACATION.

From the Methodist.

The old man went to meetin', for the day was bright and fair,
Though his limbs were very tottering, and 'twas hard to travel there;
But he hungered for the Gospel, so he trudged the weary way
On the road so rough and dusty, 'neath the Summer's burning ray.
By and by he reached the building, to his soul a holy place;
Then he paused, and wiped the sweat-drops off his thin and wrinkled face.
But he looked around bewildered, for the old bell did not toll;
All the doors were shut and bolted, and he did not see a soul.
So he leaned upon his crutches, and he said "What does it mean?"
And he looked this way and that, till it seemed almost a dream;
He had walked the dusty highway, and he breathed a heavy sigh—
Just to go once more to meetin' e'er the summons came to die.
But he saw a little notice tacked upon the meetin' door.
So he limped along to read it, and he read it o'er and o'er;
Then he wiped his dusty glasses, and he read it o'er again,
Till his limbs began to tremble and his eyes began to pain.
As the old man read the notice, how it made his spirit burn!
"Pastor absent on vacation, church is closed till his return."
Then he staggered slowly backward, and he sat him down to think,
For his soul was stirred within him, till he thought his heart would sink.
So he mused aloud and wondered, to himself soliloquized—
"I have lived to almost eighty, and was never so surprised,
As I read that oddest notice, stickin' on the meetin' door—
'Pastor off on a vacation'—never heard the like before.
Why when I first joined the meetin', very many years ago,
Preacher traveled on the circuit, in the heat and through the snow;
If they got their clothes and wittals ('twas but little cash they got,)
They said nothing 'bout vacation, but were happy in their lot.
Would the farmer leave his cattle, or the shepherd leave his sheep?
Who would give them care and shelter, or provide them with food to eat?
So it strikes me very sing'ler, when a man of holy hands
Thinks he needs to have a vacation, and forsakes his tender lambs.

"Did St. Paul git such a notion? did a Weasley or a Knox?
Did they in the heat of Summer turn away their needy flock?
Did they shut their meetin' houses, just to go and lounge about?
Why, they knew that if they did, Satan certainly would shout.
"Do the taverns close their doors, just to take a little rest?
Why, 'twould be the height of nonsense, for their trade would be distressed,
Did you ever know it to happen, or hear anybody tell,
Satan takin' a vacation, shuttin' up the doors of hell?
"And shall preachers of the gospel pack their trunks and go away,
Leavin' saints and dyin' sinners git along as best they may?
Are the souls of saints and sinners valued less than sellin' beer?
Or do preachers tire quicker than the rest of mortals here?
"Why it is I can not answer, but my feelin's they are stirred;
Here I've dragged my totterin' footsteps for to hear the Gospel word,
But the preacher is a travelin' and the meetin' house is closed;
I confess it's very tryin' hard, indeed, to keep composed.
Tell me, when I tread the valley and go up the shinin' height,
Will I hear no angels singin'—will I see no gleamin' light?
Will the golden harps be silent? will I meet no welcome there?
Why, the thought is most distractin', would be more than I could bear.
Tell me, when I reach the city over on the other shore,
Will I find a little notice, tacked upon the golden door?
Tellin' me 'mid dreadful silence, writ in words that cut and burn—
Jesus absent on a vacation, Heaven closed till His return'."

For the Evangelical Visitor.

"ACCORDING TO HIS ABUNDANT MERCY."

In reflecting upon the goodness of God, his kindness, forbearance and mercy and when we remember that "the goodness of God leadeth thee to repentance," that we are to be called "the sons and daughters of God." What a privilege we have that we may come unto God as unto a father, who is merciful unto man, though he fell from grace in the transgression whereby his heart and nature became perverted to

such a degree that it would have been impossible for him to enjoy the blessings of heaven at God's right hand. "But God, who is rich in mercy, for His great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together and made us sit together in heavenly places in Christ Jesus." Eph. ii, 4, 5, 6. Then can we appreciate God's love and mercy toward us and not until that we have become changed in heart, regenerated, converted and adopted into the household of faith. Then, being adopted into the family of God how should we serve our Father that our service may be acceptable and pleasing in his sight? Naturally speaking a father is not pleased and satisfied with his son's service if he must drive him to his task or if he does it simply in hope of some special gift or from fear of punishment. But how delightful and pleasant, when children obey promptly from true filial love and duty, and scarcely wait for a positive command. The child is blessed and the parent is delighted. Neither then should we serve God and keep commandments and ordinances simply because we are commanded to do it nor from fear of eternal punishment or as though we were compelled to be his servants, but from true filial love. "For he first loved us." And for the peace and joy in the soul, which it affords, the gratitude toward such a merciful Father, who has redeemed us by the blood of Christ. Then when we think what a change must be wrought in the human heart and soul, that heavenly service and heavenly things may be its true element and enjoyment, how great, how wonderful is God's plan of redemption. God remembered man, though he had wandered away in sin and iniquity and would have deserved nothing, his mercy and love offers salvation through Jesus Christ His only begotten Son. But not to save us in our sins and unconverted state ev-

en though it were possible that we might go to heaven without first becoming heavenly minded here on earth and without having the divine nature, what would heaven be to such an individual? He would not be qualified for such associations, for he could not endure a warm spiritual prayer-meeting, nor enjoy himself in things spiritual while in this life, how is he then qualified for heaven? No more than is the heathen without first changing his habits and very nature, capable of enjoying the society of the civilized. He would feel himself in the wrong element. God forbid that we should think we shall enter heaven and eternal happiness if we die in our sins. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." Some seem to try to believe that God is merciful in this way, that he will take them to heaven after having lived a lifetime after the vanity of their own minds, unmindful of his commands. What a sad mistake, for why should we live after our own inclinations regardless of the spirit's strivings with us, when God's way of being merciful is to give us a foretaste of heaven here, and enable us to live a spiritually useful life, which shall fit us for life eternal at God's right hand. H. E. CASSEL.

Boyd, Ohio.

CONCERNING TEMPTATION.

BY H. W. SMITH.

Certain very great mistakes are made concerning this matter of temptation in the practical working out of this life of faith.

First of all, people seem to expect that, after the soul has entered into its rest in God, temptations will cease; and to think that the promised deliverance is not only to be from yielding to temptation, but even also from being tempted. Consequently when they find the Canaanite still in the land and see the cities great and walled up to Heaven, they are utterly discour-

aged and think they must have gone wrong some way and that this cannot be the true land after all.

Then, next they make the mistake of looking upon temptation as sin, and of blaming themselves for what in reality is the fault of the enemy only. This brings them into condemnation and discouragement; and discouragement, if continued in, always ends at last in actual sin. The enemy makes an easy prey of a discouraged soul; so that we fall often from the very fear of having fallen.

To meet the first of these difficulties it is only necessary to refer to the scripture declarations, that the Christian life is to be throughout a warfare; and that especially when seated in heavenly places in Christ Jesus, we are to wrestle against spiritual enemies there, whose power and skill to tempt us must doubtless be far superior to any we have ever heretofore encountered. As a fact temptations generally increase in strength tenfold after we have entered into the interior life, rather than decrease; and no amount or sort of them must ever for a moment lead us to suppose we have not really found the true abiding place. Strong temptations are generally a sign of great grace rather than of little grace. When the children of Israel had first left Egypt, the Lord did not lead them through the country of the Philistines, although that was the nearest way; for God said: "lest peradventure the people repent when they see war and they return to Egypt," but afterwards, when they learned better how to trust him he permitted their enemies to attack them. Then also in their wilderness journey they met with but few enemies and fought but few battles compared to those in the land where they found seven great nations and thirty-one kings to be conquered besides walled cities to be taken and giants to be overcome. They could not have fought with the Canaanites, the Hittites, the Amorites, the Perizites, the Hivites, and

the Jebusites until they had gone into the land where these enemies were. And the very power of your temptations, dear Christian, therefore, may perhaps be one of the strongest proofs that you really are in the land you have been seeking to enter because there are temptations peculiar to that land; you must never allow your temptations to cause you to question the fact of your having entered the promised heavenly places.

The second mistake is not quite so easy to deal with. It seems hardly worth while to say that temptation is not sin and yet most of the distress about it arises from not understanding this fact. The very suggestion of wrong seems to bring pollution with it and the evil agency not being recognized, the poor tempted soul begins to feel as if it must be very bad indeed and far off from God to have had such thoughts and suggestions.

Selected by CHRISTIAN WISMER.

To be continued.

DEATH OF THE RIGHTEOUS.

"Thanks be to God which giveth us the victory through our Lord Jesus Christ."

These triumphant words of inspiration are true; they tell of a real experience; they have been tested and their truth found on many a dying bed and many a sorrowing household; they are true of the believers who go out of this life into the life to come. God gives them the victory. They have no fear as to the life beyond the grave; to the sorrowing households into which death has entered, these words also come with their exultant strains, for while they mourn their loss they know that there is for them the everlasting gain. They are safe forevermore and they rest from their labors and their works do follow them; for them there is no more sin nor sorrow nor death; why should we not rejoice for them.

Thanks be to God which giveth us the victory; Christ has overcome death, led captivity captive and by one offering perfected forever them

that are sanctified; whoever dies in the Lord has therefore nothing to fear, every true believer has eternal life and shall inherit eternal glory, if we trust in Jesus for protection he will preserve us in all the trying scenes of life, and when the hour of death shall come we shall be enabled to give ourselves to him and consign our bodies to the tomb with pleasure. O how valuable how exceeding precious is the religion of the gospel on a sick bed and in a dying hour; nothing but this can support the soul when it stands trembling on the verge of eternity; millions have witnessed to the presence of Christ in their dying hours, it has been shown in the exclamations of rapture and glad surprise, in beaming countenances reflecting the light of heaven, in the welcoming of death as the dearest friend, in the seeing of angels, in the hearing of heavenly music and in the adoration of Jesus as the coming rewarder of their faith. O what a blessing it is to have this precious hope. Friends have you this hope, are you living in Jesus? We live in a dying world, the tokens of mortality are all about us; we know not what a day may bring forth, but we may have this hope as an anchor to our souls. How can any one be willing to do without it, how can any one rest content for a day until they have secured this blessed hope; we will give some instances of the peaceful death of the righteous.

A minister who had proclaimed the gospel faithfully and had lived a humble consistent life was near his end when a friend came to his bedside and said, brother are you in perfect peace? O yes, answered the dying man, my work is all done. O if I had my life work to do now what would become of me, blessed be the Lord I have not a care; long ago I gave up all to him, he has accepted me, forgiven my sins and I know in whom I have believed. I am going where I shall see him and serve him forever. O yes my work is all done, and closing his eyes

peacefully as a babe, he sank into slumber.

Dr. Leechman in his last illness said to a friend, you see the situation I am in, I have not many days to live, and I am glad you have the opportunity of witnessing the tranquility of my last moments, but it is not tranquility and composure alone, it is joy and triumph, it is complete exultation, his feature kindled, his voice rose as he spoke, from whence continued he, does this exultation spring; from that book, pointing to a Bible that lay on a table at his bedside, from that book too much is neglected indeed but which contains invaluable treasures of joy and rejoicing for it makes us certain that this mortal shall put on immortality. When Addison was at the point of death he sent for a young man. Addison took him by the hand and softly said, see in what peace a Christian can die, and he soon expired.

Toplady said, it will not be long before God takes me, for no mortal man can live said he, bursting into tears, after the glories which God has manifested to my soul. Rev. Pleny Fisk when dying was asked, if the Savior appeared precious to him? O yes, O yes, he said. Then fixing his eyes steadfastly toward heaven he repeated these words: Christ and His glory, and his spirit took its flight. Another friend said in contemplation of death, I shall die and go to glory. I am coming, I am coming. Dying is sweet work. I am looking up to Jesus, my portion, my all in all. Then with a dying voice he continued, glory, glory, home, home till his voice failed. Elizabeth Walbridge when near her end said, the Lord gives me peace and he is my light and my salvation. And her last words were: the Lord deals very gently with me. Lord I am thine. Save me blessed Jesus. Precious Savior, His blood cleanseth from all sin. Who shall separate? His name is wonderful. Thanks be to God. He giveth us the victory. I, even I am saved. O grace, mercy and wonder Lord, re-

ceive my spirit. I am going but all is well, well.

Mrs. Elenor Emerson died in the triumph of faith. Her last words were: my Redeemer liveth. Jesus Christ is mine and I am His forever. There was a dying East Indian who when asked how she felt replied, happy, happy and laying her hands on the Bible added, I have Christ here, and pressing it to her heart, and Christ here. And pointing to heaven said, and Christ there. O, do not fear to die said Mrs. East. In dying you will find the Word of sure hope; all will be fulfilled and you will find it so. William Forbes when dying said, tell those who are drawing down to the bed of death, from my experience, that it has no terrors, that in the hour when it is most needed there is mercy with the Most High. These were the words of Habburton: I am a poor, weak, timorous man; once as much afraid of death as any. I, that have been many years under the terror of death come now under the mercy of God and the bower of His grace composedly and with joy to look death in the face. It often appears that those from whom courage or firmness could least be expected go down to the valley of death with the most complete triumph over their past apprehensions in the recollection of many. Some such examples of a dying friend will occur with convincing power and tenderness. They tell us that this absence of fear is no fruit of nature, habit or of strenuous effect, but the gift of Him who gave to death its terrors when He made it the doom of sin and who takes away these terrors when sin is blotted out through the blood of the Lamb.—SEL.

YOUTHS' DEPARTMENT.

A SERMON FOR LITTLE FOLKS.

If ye know these things, happy are ye if ye do them.—John xiii, 17.

I. "These things"—that is your duties—wherever you are.

1. *At home.*—Obedience and re-

spect to parents, and kindness to brothers, sisters and servants.

2. *At school.*—Respect to teacher, faithfulness in study, and fairness in play.

3. *At church.*—Be quiet, listen, worship, and give your heart to the Savior.

4. *On the street.*—Good manners, modesty, kindness, minding your own business.

II. How should you do your duty?

1. *Not for pay.*—That is a low motive. Some always ask, "What will you give me?"

2. *But from love.*—So did the Savior when a boy at Nazareth. So the angels do God's will, which is only another name for duty. This will make you do it cheerfully.

3. *Better every day.*—By trying to do your duties you will become more skillful; so you improve in reading, writing and music. Peter says, "Grow in grace."

MARRIAGES.

ENGLE—CLIMENHAGA.—On the 28th of May 1890, at the home of the bride's parents, David Climenhaga's, Stevensville, by A. Bearss, Mr. John H. Engle of Kansas, son of Elder Jesse Engle, to Miss Sarah Climenhaga of Stevensville, Welland Co., Ont. A. B.

OUR DEAD.

REICHENBACH.—Died near Elizabethtown, Lancaster Co., Pa., May 7, 1890, sister Annie, wife of Bro. Harmon Reichenbach. Her maiden name was Annie Sink, aged 44 years, 10 months and 8 days. Funeral and interment at the Conoy meeting house, May 9th. This being the first corpse buried at this new burying ground. She was connected with the church in her young years, and leaves a husband to mourn the loss.

SHELLEY.—Died May 14th, 1890, Elder Benjamin Shelley, near Mastersonville, Lancaster Co., Pa., aged 60 years, 7 months and 3 days. Funeral services and interment at Brubaker's meeting house. In the death of Elder Shelley the church, as well as the bereft family, feel a great loss. He was truly one of the pillars of the church. He had many friends outside of the church which the large attendance at the funeral testified. The occasion and services were very impressive. Text from 2 Timothy iv, 7, 8. Bro. Shelly was twice married and leaves four daughters by his first wife, and two sons by the second wife, who are yet single. The daughters are all married

and with their husbands are all united with the church. Sorry to say the two sons are not yet. Bro. Shelley was converted and became a member of the church soon after his first marriage, and was called to the ministry when he was 29 years of age, and chosen to the Eldership in 1874 and now he has gone to reap the reward of his labors.

DICK.—Died near Osnaburg, Stark Co., Ohio, April 18, 1890, sister Nancy Dick, wife of Rev. John Dick, and daughter of Rev. Martin Brechbill deceased. She was born May 9, 1854 and married in 1873. She was the mother of six children, one son and five daughters. The son preceded her to the Spirit world. She was converted in 1874, and lived a Christian life to the end; bearing her sufferings with Christian fortitude, and was fully resigned to the will of God and said she was prepared to die. She admonished all to meet her in heaven. Her age was 35 years, 11 months and 19 days. She was buried on the 30th, at the Valley? Chapel cemetery. The funeral services were conducted by Elder Joseph Hershey and the writer. Text 1 Cor. xv, 54, 55. W. O. BAKER.

STAUFFER.—Died near Carlisle Arkansas, May 9th, 1890, Albert A. Stauffer aged 19 years. After a severe affliction of ten days, caused by congestion of the liver and bowels; he was buried on the 10th. The deceased was a son of Peter and Mary Stauffer formerly of Stark co., O. and for a short time resident of this state where his mother died. After her death his father moved to Lagrange co., Indiana and in the month of January last his father and family moved to Arkansas. The deceased was a young man possessing many pleasant traits of character. We were not well enough acquainted with the deceased to know of his religious inclination but we trust it is well with his soul from what we can gather from a letter received by friends here that he was resigned to the will of God and among the last words spoken by him were "all is well" and made frequent efforts to sing those beautiful lines of the Poet "I am so glad that Jesus loves me." He leaves father, mother, brothers and sister to mourn his early departure.

What a lesson this sad death teaches us; here is a young man just entering into the duties and responsibilities of manhood, suddenly snatched away by the stern messenger of death at a time probably the least expected; but diseases will come "the seed of mortality is sown in our bodies" and the messenger of death will come and there is no evading his iron grasp. Truly we should heed the language of our blessed Lord and Saviour where he says "therefore be ye also ready, for ye know not the day nor the hour wherein the Son of Man cometh."